

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

"But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever" (DAN. 7: 18).

No. 46, Vol. LXXVII. Thursday, November 18, 1915.

Price One Penny.

THE SECOND ADVENT.

THE Scriptures teach clearly the return of our Lord Jesus Christ to the earth (Acts 1: 11; I. Thess. 4: 16), and that He shall establish His kingdom here. In the Book of Revelation, 20: 1-3, we are expressly told that Satan will be "bound," so that he cannot deceive the nations, and that this happy condition will last for a thousand years. During this time Christ will be the supreme ruler over mankind, and those who have part in the first resurrection will, as "priests of God and Christ," reign with Him (Rev. 20: 6). This is the beautiful view of the future which the Scriptures open up before us.

Bible students differ on the important question whether this prophecy, and others of similar purport, is to be understood literally or figuratively. During the first three hundred years of our era, the Christians generally expected the literal establishment of a kingdom of Christ on earth, and the early teachers, such as Papias and Irenæus, held this view as having come to them from the apostles. Jerome, in the fourth century, condemned the "Millennialists" as Judaizing heretics, and this view became prominent by his efforts. Augustine accepted it, and it prevailed for centuries.

At the time of the Reformation, people began again to read the Bible and think for themselves, and the result was that many became convinced of the literal truth regarding the advent of Christ and the Millennium. The Catholic Church inclined to the views of Jerome and Augustine, while the Protestants very largely accepted the literal interpretation of the prophecies relating to the kingdom of Christ.

The Latter-day Saints know, through the word of revelation received in this dispensation, that the Lord will reveal Himself

"from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years" (Doc. and Cov. 29: 11). They know that He "will come upon the earth in judgment," and that His people shall be redeemed and reign with Him on earth" (Doc. and Cov. 43: 30). They know, furthermore, that the Prophet Joseph Smith was raised up as a herald to proclaim the second coming of our Lord, just as John the Baptist was sent to announce His first advent, and that the Church was again established as a necessary preparation for, and a beginning of, the Millennium.

There is in the *Millennial Star*, Vol. XXI., pp. 581-4, an article, by President Charles W. Penrose, on this important subject, from which we quote the following as of peculiar interest at this time:

"Through the preaching of the gospel of Christ, as revealed through Joseph Smith—namely, faith, repentance, baptism for remission of sins, the laying on of hands for the gift of the Holy Ghost, etc., many among all nations will be led to forsake the traditions of their fathers and become numbered with the people of God. These will gather to one place to prepare themselves for the appearance of the Savior, by learning through His inspired servants the things which are pleasing to Him, and purifying themselves from all things which He hates. They will build unto Him a holy Temple. Of necessity some form of government must be set up among them, as they will exist in a national as well as an ecclesiastical capacity. This government will be a theocracy, or, in other words, the kingdom of God. The laws, ordinances, regulations, etc., will be under the direction of God's Priesthood, and the people will progress in arts, sciences, and everything that will produce happiness, promote union, and establish them in strength, righteousness, and everlasting peace.

"On the other hand, through the rejection of this gospel, which 'shall be preached to all the world as a witness' of the coming of Christ, the world will increase in confusion, doubt, and horrible strife. As the upright in heart, the meek of the earth, withdraw from their midst, so will the Spirit of God also be withdrawn from them. The darkness upon their minds in relation to eternal things will become blacker, nations will engage in frightful and bloody warfare, the crimes which are now becoming so frequent will be of continual occurrence, the ties that bind together families and kindred will be disregarded and violated, the passions of human nature will be put to the vilest uses, the very elements around will seem to be affected by the national and social convulsions that will agitate the world, and storms, earthquakes, and appalling disasters by sea and land, will cause terror and dismay among the people; new diseases will silently eat their ghastly way through the ranks of the wicked; the earth, soaked with gore and defiled with the filthiness of her inhabitants, will begin to withhold her fruits in their season; the waves of the sea will heave themselves beyond

their bounds, and all things will be in commotion; and in the midst of all these calamities, the master-minds among nations will be taken away, and fear will take hold of the hearts of all men.

"The Jews, still in unbelief that Jesus was the Christ, will separate themselves from among the Gentiles and gather to their fatherland. Events will be so controlled by the God of Israel, that they shall possess the land again and build the Temple in its former place; they will increase and multiply in numbers and in riches, and practice the rites of the Mosaic law, looking for the coming of the Messiah to reign over them as king. The bankrupt nations, envying the wealth of the sons of Judah, will seek a pretext to make war upon them, and will invade the 'holy land' to 'take a prey and a spoil.'

"We may consider the inhabitants of the earth at the time immediately preceding the coming of Christ, under three general divisions:—

"First, the saints of God gathered to one place on the western continent, called Zion, busily preparing for His appearance in their midst as their Redeemer, who has shed His blood for their salvation, now coming to reign over them and to reward them for their labors in establishing His government:

"Second, the Jews gathered to Jerusalem and also expecting the Messiah, but not believing that Jesus of Nazareth was the Son of God, and being in danger of destruction from their Gentile enemies:

"Third, the corrupt nations and kingdoms of men, who, rejecting the light of the gospel, are unprepared for the Lord's advent and are almost ripe for destruction.

"Among the first-mentioned of these three classes of men the Lord will make His appearance first; and that appearance will be unknown to the rest of mankind. He will come to the Temple prepared for Him, and His faithful people will behold His face, hear His voice, and gaze upon His glory. From His own lips they will receive further instructions for the development and beautifying of Zion and the extension and sure stability of His kingdom.

"His next appearance will be among the distressed and nearly vanquished sons of Judah. At the crisis of their fate, when the hostile troops of several nations are ravaging the city and all the horrors of war are overwhelming the people of Jerusalem, He will set His feet upon the Mount of Olives, which will cleave and part asunder at His touch. Attended by a host from heaven, He will overthrow and destroy the combined armies of the Gentiles, and appear to the worshiping Jews as the mighty Deliverer and Conqueror so long expected by their race; and while love, gratitude, awe, and admiration swell their bosoms, the Deliverer will show them the tokens of His crucifixion and disclose Himself as Jesus of Nazareth, whom they had reviled and whom their fathers

put to death. Then will unbelief depart from their souls, and 'the blindness in part which has happened unto Israel' be removed. 'A fountain for sin and uncleanness shall be opened to the house of David and the inhabitants of Jerusalem,' and 'a nation will be born' unto God 'in a day.' They will be baptized for the remission of their sins, and will receive the gift of the Holy Ghost, and the government of God as established in Zion will be set up among them, no more to be thrown down forever.

"The great and crowning advent of the Lord will be subsequent to these two appearances; but who can describe it in the language of mortals? The tongue of man falters, and the pen drops from the hand of the writer, as the mind is rapt in contemplation of the sublime and awful majesty of His coming to take vengeance on the ungodly, and to reign as King of the whole earth.

"He comes! The earth shakes, and the tall mountains tremble; the mighty deep rolls back to the north as in fear, and the rent skies glow like molten brass. He comes! The dead saints burst forth from their tombs, and 'those who are alive and remain' are 'caught up' with them to meet Him. The ungodly rush to hide themselves from His presence, and call upon the quivering rocks to cover them. He comes! with all the hosts of the righteous glorified. The breath of His lips strikes death to the wicked. His glory is a consuming fire. The proud and rebellious are as stubble; they are burned and 'left neither root nor branch.' He sweeps the earth 'as with the besom of destruction.' He deluges the earth with the fiery floods of His wrath, and the filthiness and abominations of the world are consumed. Satan and his dark hosts are taken and bound—the prince of the power of the air has lost his dominion, for He whose right it is to reign has come, and 'the kingdoms of this world have become the kingdoms of our Lord and of his Christ.'

"The people of the saints of the Most High' will dwell on the earth, which shall bring forth her strength as in the days of her youth; they will build cities and plant gardens; those who have been faithful over a few things will be made rulers over many things; Eden will bloom, and the fruits and flowers of Paradise display their loveliness as at first; Jesus shall reign 'in Mount Zion and in Jerusalem and before his ancients gloriously,' and all created things shall 'praise the Lord.'

"In answer to questions put by His apostles, Jesus spoke of certain events which were to be taken as signs of His advent. These things are *now taking place*: therefore, we are living in the day of His coming.

"The 'gospel of the kingdom,' restored to earth by revelation, is being preached as a 'special witness' of His appearing; His people are gathering together; already the foundations of His kingdom are being laid in the mountains; Zion is being built up; a Temple is being reared for His reception; the Spirit of gathering is brood-

ing over the Jews; and wealthy and influential men among them are exerting themselves for the re-establishment of Jerusalem; barren parts of that land are beginning to blossom, and streams there long since dried up begin again to flow. The spirit of contention increases in every department of society, and the nations feel impelled by an invisible influence to prepare themselves for war. Horrible inventions are continually being brought out for the purpose of destroying the lives of men. Incapacity among law-makers and rulers is seen to a most humiliating degree. We hear of earthquakes, tornadoes, storms, and all kinds of appalling disasters; and though the earth still brings forth an abundance of her fruits, thousands pine for the want of natural nourishment. Crime increases at a fearful rate; the religion of the great mass of mankind is nothing but a mockery and a sham; the cords that hold together society are snapping and loosening, and all feel that 'there's something at hand!'

"These are some of the tokens of His coming. '*Behold the Bridegroom cometh. GO YE OUT TO MEET HIM!*' The 'wise virgins' are awaking; their lamps are trimmed; they walk not in the dark, but, with 'a light to their feet and a lamp to their path,' they are hastening to the place appointed; for it is written, 'The Redeemer shall come to Zion.'

"The time is close at hand. The events we have been considering will follow each other in rapid succession. God will cut His work short in righteousness. The day and hour are not revealed; but 'when the Lord hath built up Zion, then will he appear in his glory.'"

The Lord is at hand! This is our message to the world to-day. To the sufferers in the tribulations that have fallen upon the world, we say, be of good cheer, for the day of deliverance is at hand. To the sleepy and indifferent we say, wake up, for the midnight cry will soon be heard. To the rebellious we say, fear and tremble, for the hour of the coming of the King is near. Let us not lose a moment in sensual pleasures, in vain ambition for worldly power, honor, and wealth, or in strife and contention over trifles. The Lord is at hand; and even now through the scenes of confusion presented to our view in the world, we can discern the signs of His coming, and above the roar of cannon and the groans of dying; above the clash of arms and the confused din of battlefields we can hear the cry, "Behold the Bridegroom cometh; go ye out to meet Him."

J. M. S.

A BEGGAR stopped me one day to ask for a coin. I told him God loved him. "Well," he said, "if God loves me, why don't He do something for me?" I said, "Have you ever asked Him?" "Er, ah, well—no," said the beggar. "Then, do you think that I would have stopped and given you this coin if you had not asked me?"

PROSPERITY IN ADVERSITY.

IF we read carefully the life of Joseph, the noble son of Jacob, as it is related in the book of Genesis, we find that he was loved by his parents and hated by his brothers, so greatly that the latter sought his destruction. Their feet were swift to shed his blood, Reuben being the only exception. Their treatment of Joseph was brutal and cruel, though they did not slay him, but sold him to some Midianitish merchantmen, who took him to Egypt. After he had been raised to power in that country, he was cast into prison, accused by the wife of Potiphar of a great crime. Yet, through all of his troubles, God's protecting care was over him, and because God was with him, he submitted with cheerfulness to his lot. Here is an example of resignation to the will of God that alleviates one's sufferings, which otherwise would be esteemed severe and unendurable. When the wisdom of Joseph was made known to Pharaoh, he saw that God was with him, and blessed all that he did. This redounded to Joseph's honor. He made no secret of his religious standing. He let himself be known as a worshiper of the true and living God. He thus offers us a worthy example, encouraging us to recommend the gospel by our fidelity to it, and our diligence in righteous works, and, as Christians, to be faithful to God, even when there are no religious associates around to observe our actions. This is truly "walking with God." Joseph's religion commended itself to him as something of great value. To him it was a blessing. It blessed others, and that is a happy religion which exerts an influence so powerful. It was a proverb in ancient Israel, that "when it goes well with the righteous the city rejoiceth" (Prov. 11: 10). This was beautifully exemplified in the life of Joseph, as made known to us in the Scriptures.

From the day when Christ was exalted after His crucifixion and resurrection, and made the head over all principalities and powers, God hath blessed the world for the Redeemer's sake.

Joseph had a great temptation, which he repelled with a modest, but severe remonstrance. He was silent with respect to the wickedness of the tempter. He might have reproached her for the baseness of her proposal; but no, he confines himself to respect for his own obligation. Matthew (Chapter 4) records the beautiful answer of our Lord to the tempter. If we keep our eyes steadfastly on the holy will of God, and realize, to the full, the strong obligation we are under to Him, that which would appear a little thing, will be accounted for what it is, a great wickedness, and we shall revolt at the idea of sinning against Him. This is the armor of God wherewith we shall stand in the evil day.

Barnsley.

HARRIETT ROGAN.

PHYSICAL strength is measured by what one can carry; spiritual, by what one can bear.—IVAN PANIN.

WHAT WAR MEANS.

In the middle of the Champagne battlefield, my first impression was that the judgment day had come; that I had been left behind to roam the disrupted earth alone.

As far as the eyes could see, undulated one vast, pitted waste of chalk, with snags of annihilated forests sticking up, gaunt and white and covered with dust, against the skyline, and with arms and legs and other fragments of dead men lying like common garbage on a titanic dump.

This was the work of the artillery. Here the enemies had been. Here many were still—rotting.

Hell's furies seemed to have been forestalled and outdone.

For three days I was permitted to wander over the ground.

I had talked previously with many officers and men concerning the efficacy of the French shell fire, but even thus prepared, and despite what I had hitherto observed personally, I was totally surprised at what I saw.

Over tens of square miles practically no vegetation was left. Even the rabbits and rats had not escaped.

Almost three million shells were hurled into this area in three days, digging pits from five to seventy-five feet deep, the latter one hundred and thirty to one hundred and fifty feet across.

A general told me some of the troops were so demoralized, that droves of prisoners taken were sent to the rear without other escort than a single guide—that many were almost insane for days.

Numerous entire French regiments have been trying to clean up the battlefield ever since the struggle, but without seeming to make headway, so vast is the undertaking.

What I took at first to be the stump of a shell-torn bush turned out to be a crisped red hand on a human arm, protruding from a caved-in trench.

What seemed to be an old sack had a human foot inside.

A discolored blue sweater had a man's trunk inside.—*Chicago Herald.*

A PREACHER in the East End of London was speaking of the love of God—so full and boundless—and compared it to the love of a mother, which would remain constant and true even when her children sinned. "Nothing," he said, "can destroy the love of a mother." At the close of the service, when he went out into the cold, rough night, a little girl in rags pulled at his coat with a trembling hand, and said, "Please, sir, you forgot something to-night. There is something that can take away a mother's love." "What do you mean, my child?" he asked. "Please, sir, beer will. It took away my mother's love, so I know."—SELECTED.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 18, 1915.

EDITORIAL.

SPIRIT OF GATHERING AMONG JEWS.

THE word of God predicts the gathering of the Jews. It tells us that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21: 24), but no longer. Jerusalem shall be restored and become one of the great religious centers of the world, for "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isaiah 2: 3; Micah 4: 2). All the ancient prophets foretell the gathering of the Jews, and the restoration of their ancient city, and on the 24th of October, 1841, Elder Orson Hyde, an apostle of the Church of Jesus Christ of Latter-day Saints, dedicated and consecrated Palestine for the gathering there of the ancient covenant people. Since that time the spirit of gathering has been active among the Jews. "Zionism" is one of the most remarkable manifestations of that spirit. Recently, what is intended to be a world-wide movement for the rehabilitation of the Jewish nation was started in Chicago, at a meeting in the West Side Auditorium.

The principal speaker at that meeting was Pinchus Rutenberg, a Russian Jew. Another great gathering of Jews was held at Washington, some time during the month of October. According to the plans, as outlined in the *Chicago Herald* of August 14th, this year, committees will be appointed to visit the government of every nation for conference. To the heads of all countries will be made known the fact that the Jews of all lands have organized for the purpose of forming a perpetual government, which will take its place in the halls of nations, will treat with kings and presidents of republics, will represent the fourteen million Hebrews of the world, and will seek to protect and guide them.

This new government will have its headquarters in Palestine. This does not mean that it will adopt the Zionist plan to bring the Jews to a single country. Its executive work will be done there, and the highest of the committees, with financial and patriotic support of Jews of the world, will demand recognition as a distinct power, with ability to declare war if necessary, and ample funds and men to wage war, if it is declared. There are now, it is supposed, seven hundred thousand Jews on the battlefields of Europe.

The Jewish nation will ask that ambassadors be accredited at every capital, who will represent the Jews, just as the French

ambassador in Washington represents the French, It will also ask to have a delegate at the peace tribunal, and will seek to make treaties with governments.

Wherever Jews live, the new nation proposes to treat with the heads of governments as to legislation and conditions directly affecting Jews as Jews, such as restrictions of rights and compulsions of tribute which are levied against Jews by special injustice.

"The war has brought this movement, which had for centuries been nursed in the breasts of the foremost Jews of the world," says Ruttenberg. "The Jew is an important factor in the world war. He is helping various nations fight for a perpetuation of the cruel discrimination which has been his since before civilization began. The Jew does not seek to take advantage of a crisis in the affairs of governments. The war has only brought home to him more strikingly than ever his helplessness because of lack of organization. He helps everybody, and nobody needs to consider him, nor can he enforce such consideration. He has been the balance of power in many world movements, and has never moved as a power for himself or his children's children."

This is but another evidence of the spirit of gathering among the Jews, and it is, furthermore, an evidence of the truth of the gospel, as preached by the prophet Joseph Smith and his co-laborers. He proclaimed the gathering of all Israel, preparatory to the coming of the Messiah. The gathering of Israel has been going on ever since the foundation of the first cities of the saints in America, the land of Zion. The gathering of the Jews to Palestine has also been going on slowly for some years, but there will now be a rehabilitation of the entire nation, perhaps not exactly according to the plan of M. Ruttenberg; for we fancy that Jewish influence upon the internal affairs will not be accepted, when the Jews have a national government of their own, any more than such interference by a foreign nation is tolerated now. The Jews will be the people of Palestine, and exercise their influence from there, and that means that the "times of the Gentiles" are expired, and that a new era is about to begin. It means the advancement of civilization from its present low status, under which crime, poverty, immorality, hypocrisy, and murder flourish, in both national life and international relations, to one characterized by universal peace, truth, justice, and general prosperity. This is what the rehabilitation of the Jews, when they accept the gospel of our Lord and Redeemer, will mean to the world.

J. M. S.

No one is any higher up or lower down in the scale of righteousness than his thoughts are. They are, therefore, the standard of his morality, the gauge by which his worth to the world is measured. He can, in his mental home, entertain angels or devils, as he sees fit.—*Dallas News*.

MINUTES OF THE LIVERPOOL CONFERENCE.

THE semi-annual meetings of the Liverpool conference were held on Sunday, November 7th, 1915, in the Empire Assembly Rooms, Randal Street, Blackburn. There were in attendance: President Hyrum M. Smith of the European mission; Elders G. Merlin Southwick and John E. Cottam of the Liverpool office; Elder Peter J. Peterson of the Manchester conference; Elder J. Perry Egan of the London conference; President Clarence J. Woods and ten traveling elders of the Liverpool conference.

The morning services commenced at 10:30 by singing, "O thou kind and gracious Father." Opening prayer was offered by Elder George H. Cook. Sacrament hymn, "Reverently and meekly now." The sacrament was administered by Elders Samuel C. Gerrard and Benjamin F. Hulme, assisted by Brothers Harold McKnight, George S. Tofte, John E. Owens, and Thomas S. Gregson.

President Clarence J. Woods welcomed all present and asked that the saints give the speakers their faith and prayers. He declared that God had again spoken from the heavens, and that the present condition of the world was due to the fact that the people of the world were not living Christianity. The world, he said, was beginning to recognize the greatness of "Mormonism."

Elder Seymour E. Christensen said that we have a great message to give to the world for its consideration. We extend to all the invitation that Paul gave, "Prove all things; hold fast that which is good." The Lord has given us intelligence, which He desires us to use in searching for truth, that we may worship Him knowingly, and not blindly follow the dogmas of men. He spoke of the principle of faith, and exhorted all to apply that principle of salvation to their every-day lives.

Sisters Janie and Lizzie Blackledge rendered the duet, "Cast thy bread upon the waters."

Elder Samuel C. Gerrard was the next speaker. He quoted Eph. 4: 11-13, and declared that the officers named in that passage of Scripture are essential to the true Church of Christ. He bore testimony to the restoration of the Priesthood, which gives men authority to act in the name of God.

President Hyrum M. Smith said he was pleased to know that we had found a man in Blackburn who was broad-minded and charitable enough to let his hall to us, for there was not much charity in the world, when the "Mormon" question was up for consideration. Those who had accepted "Mormonism," he continued, were the spiritually-minded, honest in heart, progressive members of other churches who were willing to accept truth when it was presented to them. It is natural that the message which we bear will be opposed, because it is contrary to the prevailing beliefs. Although every weapon has been brought to bear against us, still no one has been able to prove that God and Christ did not appear to

Joseph Smith; that the Priesthood was not given to him by heavenly messengers, or that any of the principles taught by the Latter-day Saints is unscriptural or unreasonable. None come to a knowledge of the truth through bigotry. It is not the great arguments of reason which convert men; but to know the truth one must have the witness of the Holy Ghost, which testifies of the truth. Joseph Smith declared the truth by the power of the Holy Ghost.

The meeting was brought to a close by singing, "We are all enlisted."

The afternoon session commenced at 2 o'clock by singing, "Arise, O glorious Zion." Prayer was offered by Elder Lester C. Pocock. Continued by singing, "We thank Thee, O God, for a Prophet."

Elder Seymour E. Christensen presented the names of the general and local authorities of the Church, who were all unanimously sustained.

Elder Walter Cannon spoke of the state of confusion that prevails throughout Christendom, and said he marveled at the fact that so many religious systems should exist, all professing to be founded upon the Bible, but each one differing from the others. This condition has caused many to renounce the Bible. He spoke of the need of revelation to bring the people to a unity of the faith. It is not consistent, he said, for man to worship a God who is the Creator of the universe, and deny Him the right and power to communicate with His offspring. He bore testimony that God does reveal His mind and will to man.

Elder J. Ensign Riggs spoke, stating that he was glad to meet people who were seeking after a knowledge of God. To gain this knowledge we must comply with the prescribed system of rules instituted for us to follow. The plan of salvation, which is plain and simple, must be known and faithfully followed, in order that one may gain the glorious benefits of it. His testimony was that the time is near at hand when all must choose whom we will serve.

A vocal solo, "The dawn of redemption," was rendered by Elder Samuel C. Gerrard.

Elder John E. Cottam said that we were concerned with temporal and spiritual things while we tarried upon the earth. He referred to Christ's visit to the home of Martha and Mary (Luke 10: 38-42). Christ came into the world to present the "good part," and it was our duty to give most attention to spiritual matters, although it was important that we look to our temporal development. Imperishable things, however, should always be given our first consideration.

Elder William C. Whyte was the next speaker. He referred to the subject of "pre-existence," citing many passages from the Bible to substantiate this doctrine. He showed that we existed as spiritual beings before coming upon the earth; that we came

here to reap the rewards of our pre-existent acts, and that we shall go to obtain the recompense of our works here.

Elder George H. Cook bore his testimony to the truth of the gospel. He said he was pleased that so many had accepted the truth and had already gathered to the land of Zion, where peace now reigns. He declared that God has had a chosen people upon the earth at all times, and He has had His servants among them. Just as Israel was scattered, so shall it be gathered. The doctrines which Joseph Smith declared are the same as those taught by Christ.

After singing the hymn, "O say, what is truth?" the benediction was pronounced by Elder J. Perry Egan.

The evening session convened at 6 o'clock. Singing, "Come, let us anew." Prayer was offered by Brother George S. Tofte. Continued by singing the hymn, "God moves in a mysterious way."

Elder G. Merlin Southwick said he wished that all men could realize the necessity of complying with the gospel. The present condition of the world was displeasing to God. If men's hearts were in tune with the gospel, evil conditions would not exist. The spirit of the gospel is to build up mankind. It would do away with disorder and the desire for riches and worldly power. In earlier times, when the Church was befriended by the government, pomp and glory, and temporal power became the aim of the clergy. The ordinances and sacraments were changed and the covenants broken. Finally, reformers were sent of God, who threw off the yoke of Papacy and were great instruments in the hand of the Lord in preparing the people for the restoration of the gospel, which glorious event took place in the early part of the nineteenth century. The world is accepting "Mormon" doctrine, but they refuse to acknowledge it as "Mormonism." Changeability is a mark of imperfection. It is the desire of all Latter-day Saints that the gospel be universally accepted.

Sisters Winnie Andrew and Ada Cross, of Liverpool, rendered the duet, "Come, dearest Lord."

Elder John E. Cottam said great contrasts could be seen in the history of man. He read Joel 3: 9, 10, and declared that the conditions therein mentioned now existed. The implements of peace were being converted into instruments of warfare, and men were called upon to take up arms. Weak nations declared themselves strong. Many, he said, were living under great uncertainty. He next read Micah 4: 3-5, which described the changing of weapons into utensils for peaceful purposes. Those who had been killed in battle, he said, were not lost, for the spirit of man was indestructible. The gospel would not be forced upon men, even during the reign of Christ, but all would have to bear the consequences of rejecting the truth. He spoke of the blessed condition which would exist during the Millennium, when there would be an era of peace, and no one would molest his neighbor.

President Hyrum M. Smith was the last speaker. He declared that all who speak by the power and influence of the Holy Ghost speak the truth. If any man, he said, seeks to change the teachings of the gospel, he is not sent of God. He was trying to reconcile himself to the thought that the warring nations were all Christian nations. Hatred and strife were of the devil, who gloried in the shedding of blood and in contention. The nations were praying for triumph, and not for right. We should pray for mercy, and that the Lord might soften the hearts of the enemy. Some nations cultivate hatred toward each other, and it is being born and bred into the people. This is contrary to the Spirit of Christ. He referred to the instance of Peter raising a sword in defense of Christ, and called attention to Christ's rebuking the apostle for his hastiness. He exhorted all to have a spirit of love and charity for all men. We should pray for the victory of right, of charity, of love. God could not answer the prayers of one nation without ignoring those of the other. The gospel is the only power by which peace and love can be brought about.

President Clarence J. Woods extended an invitation to all friends to attend the regular Sunday services of the Latter-day Saints. He bore a strong testimony to the truth of the gospel and the mission of the Prophet Joseph Smith.

The conference was closed by singing, "Sing we now at parting." Benediction by Elder Raymond S. Knight.

At noon, Sunday, President Hyrum M. Smith met with the elders in their monthly priesthood meeting. Timely instructions were given by President Smith and Elders Southwick and Cottam.

SEYMOUR E. CHRISTENSEN, Clerk of Conference.

RELIEF SOCIETY CONFERENCE.

THE Relief Societies of the Liverpool Conference held their annual conference at 54 Church Street, Blackburn, November 6th, 1915. The meeting commenced at 2:30 p.m., Sister Ida B. Smith, president of the Relief Societies of the European Mission presiding, and President Clarence J. Woods conducting the exercises. After the opening hymn and prayer, Sister Smith made a few remarks. A report was given by the officers of each of the four organized societies of the conference. Sister Smith expressed her satisfaction with the work which had been done. She said that the Relief Society sisters had been able to present the gospel before a great many prominent people, through their efforts to alleviate the sufferings of the soldiers. Valuable advice was given to the sisters as to how they could obtain the best results from their meetings. Sister Smith read a report of the Relief Societies of the Church, and also one of the European Mission.

SEYMOUR E. CHRISTENSEN, Clerk of Conference.

ALCOHOL vs. BRAIN POWER.

ALCOHOL decreases the capacity, not only for physical, but also for mental work. Dr. Cabot states: "While alcohol affects the body, the greatest harm done by it is to the mind and brain. The constant use of alcohol is bad for the stomach and liver. But these effects, while distinctly harmful, are relatively unimportant as compared with the influence of alcohol on the mind and brain." Dr. A. Smith shows, by elaborate tables, that alcohol tends to diminish the ability to memorize figures. These and other data indicate that the number of mental errors, such as wrong addition of figures, etc., made by users of alcohol, is much greater than the number made by abstainers.

The brilliancy which alcohol has long been supposed to give to mental work is a popular fallacy. Dr. Harvey W. Wiley, recently chemist of the United States Department of Agriculture, said: "It is doubtful whether a single brilliant thought, or poetic or elegant expression has owed its origin to alcohol in any form. It is true that alcohol seems to take the bridle off the tongue and to give free rein to conversation, but this effect is by a paralyzing influence on the sense of responsibility, rather than by a stimulating influence on the general flow of ideas."

Kraepelin and his followers have made important contributions to the subject. Their experiments have shown that even half a liter (i.e., about a pint) of beer will lower intellectual power, impair memory and retard simple mental processes, such as addition. This amount of alcohol will also produce interference in the habitual association of ideas.

To be "below par" is almost as disgusting to a bright, modern man as drunkenness—and almost as dangerous. Mere weakness of body and mind, lassitude, lack of brightness and energy and self-control is often brought on and made permanent by an even mild use of alcohol.

It is evident that the use of alcohol, by impairing mental quickness and accuracy, must increase the danger of accidents in all industries. On trolleys and on railroads and on shipboard, even slight alcoholic incapacity is dangerous to the public. Dr. Grenfell, the missionary among the Labrador fishermen, who is well known at Yale, and who has derived much co-operation from Yale students, says: "Why don't I want to see liquor used at sea? Because, when I go down for a watch below I want to feel that the man at the wheel sees only one light when there is only one light to see." So all of us, when we step on the railway train or trolley car, want to know that the engineer or motorman "sees only one light when there is only one light to see." And corporations are more and more demanding total abstinence of their employees. The New York Central Railroad, the Lackawanna, the Pennsylvania, the Baltimore and Ohio, the Wabash, the Rock

Island and the Great Northern, for instance, have prohibited the use of intoxicants by employees while on duty.

It is well known that alcohol is a potent cause of insanity. Kraepelin further tells us that ten to thirty per cent. of all mental illness is due, in part, at least, to alcohol. Estimates based on statistics for New York State indicate that in the asylums of the United States there are 30,000 persons whom alcohol has made or has helped to make insane.

The moral degeneration due to the use of alcohol is so well known that it need not be dwelt upon here. The dean of a medical school, at a meeting in New Haven, in March, 1911, stated that young men usually go astray morally first under the influence of alcohol. Alcohol not only produces sexual desire, but reduces the strength of will by which such desire is resisted. Dr. August Forel says that one can scarcely expect to make successful headway against the social evil unless at the same time an uncompromising fight is waged against alcohol. An official in the office of the District Attorney in New York reports that the house of prostitution would, in many cases, probably not be able to exist were it not for the sale of alcohol in them. Anything that diminishes the consumption of alcohol has been shown to diminish the social evil.—I. F. in *Christian Work*.

CALVARY TO-DAY.

REFUGEES from Syria and Palestine, who have arrived in Alexandria, say that the place at Jerusalem which some identify as Calvary is now used by the Turks for rifle practice, and that the convents, or hospices, where strangers always found entertainment, have been converted into barracks. Thousands of recruits are drilling on the plain of Samaria, and in the environs of the Mount of Olives. "Calvary, where the cross of Jesus stood, transformed into a rifle range! That is the symbol of the war in the year 1915 after the Birth of Christ."—From the *Social Democraten*, quoted by the *Scandinaviens Stjerne*.

WAR is the concentration of all human crimes. Under its standard gather violence, malignity, rage, fraud, rapacity, and lust. If it only slew men, it would do little. But it turns man into a beast of prey. Here is the evil of war, that man, made to be the brother, becomes the deadly foe of his kind; that man, whose duty it is to mitigate suffering, makes the infliction of suffering his study and end.—WILLIAM ELLERY CHANNING.

YOU will never "find" time for anything. If you want time you must make it.—CHARLES BUXTON.

DIED IN THE SERVICE.

ELDER GEORGE H. COOK writes from Burnley, November 10th, 1915, as follows: "I am sorry to inform the readers of the *Millennial Star* of the death of Brother Albert Jackson, of Burnley, son of Mr. and Mrs. Sutcliffe Jackson. He was killed in action on the battlefield, September 25th, last. The deceased was born March 25th, 1890; baptized by Elder William Jackson, March 18th, 1911, and confirmed March 19th, 1911, by Clinton Alston. He leaves a wife and child."

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held on Sunday, November 7th, 1915, at the Turkish Baths, Blackburn (Liverpool conference), when twelve souls were added to the fold of Christ. Elders George H. Cook, Lester C. Pocock, Benjamin F. Hulme, Samuel C. Gerrard, and J. Earl Bent officiated.

Changes in Conference Presidency.—Changes have been made in the presidencies of the following conferences: Scottish—Morgan P. McKay appointed president on October 15th, this year, after the honorable release of Elder William J. Stephens, Jr. Newcastle conference—Elder Jonathan Hunt appointed president October 20th, this year, to succeed President Marion Knight, who had been honorably released.

DIED.

HARRISON.—At Nottingham (Nottingham conference), October 26th, 1915, Thomas Harrison. Brother Harrison was born April 19th, 1843, at Donnington, Lincolnshire, and baptized September 19th, 1903, by Elder James L. Dunford. Up to his death the deceased was a faithful Latter-day Saint.

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EDITED, PRINTED AND PUBLISHED BY HYRUM M. SMITH, 295 EDGE LANE,
LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS IN GREAT BRITAIN.